

A
CALCULATION
ON THE COMMENCEMENT OF THE
MILLENNIUM,

AND A SHORT REPLY TO
DR. HORNE'S PAMPHLET,
ENTITLED,
"Sound Argument, dictated by Common Sense."

TOGETHER WITH
CURSORY OBSERVATIONS
ON THE
"Age of Credulity."

BY NATHANIEL BRASSEY HALHED, M. F.

To which is added, An Original Letter from Mr. Brothers, to Philip Stephens, Esq. with his Answer.

A PAPER IS SUBJOINED,
POINTING OUT THOSE PARTS OF
Mr. Brothers' Prophecies,
THAT HAVE BEEN ALREADY FULFILLED.

"Eyes ye have and see not."

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MILLENNIUM.

THOUGH there has been no age of the Church in which the Millenium was not admitted by individuals divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the Millinarians held the following tenets :

1st. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who are to reign on earth one thousand years.

2d. That the first resurrection was not to be confined to the martyrs, but that after the fall of Antichrist all the just were to rise, and all that were on the earth were to continue for the space of time.

3d. That Christ shall then come down from Heaven, and be seen on earth, and reign there with his servants.

4th. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages of Scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly

metaphorical. Of these passages, that upon which the greatest stress has been laid is the following: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in this hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the *thousand years* shall be fulfilled, and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, & which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till the *thousand years were finished*. This is the first resurrection. Rom. xx. 1-6.

This passage all the ancient Millenarians took in a sense grossly literal, and taught, that during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasure of this kingdom as wholly spiritual, and they represent them as not to commence till after the conflagration of the present earth. But that the last supposition is a mistake the very next verse but one evinces; for it is there said, that "when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to de-

ceive the nations which are in the four quarters of the earth;" and there is no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness."

A CALCULATION

On the Commencement of the

MILLENNIUM.

MR. Brothers has taken much pains to adjust and ascertain the Bible chronology. He gives it in detail at the opening of his first book and alludes to it in several parts of the second, as holding out to men an evident proof that the time for the completion of ancient prophecies, and the recorded period for the execution of God's Judgments is really arrived. But the connection between the age of the world, viz. 5913 years, in A. D. 1794, and this predetermined resolution of the Almighty, is by no means apparent at first sight, or to a cursory observer. Something more is certainly necessary to develope the mystery, and the following is an attempt to elucidate it by computation.

Allusions to the *Millennium* are to be found in all parts of Scripture: and the doctrine generally received is, that the Mosaic account of the creation of the world is a prophetic type of its duration: taking (according to St. Peter, and Eph. chap. iii. ver. 8.) one thousand years for one day. So that we are to understand the world to have been destined to last 6000 years under the

yoke of labor and tribulation, (metaphorically signified by the labors of God in the *six days of creation*) and *one thousand* years under that dispensation which is typified by God's resting on the Sabbath-day, and which is called Christ's Kingdom, or the Kingdom of Heaven, or the dominion of the Saints, &c. &c. when it is expressly said, that the Saints should enter into the *rest of God*, and *a converse* of the wicked, it is said, "unto whom I swear in my wrath that *they should not enter into my rest*."

Now, if we suppose the 5913 years, abovementioned by Mr. Brothers, to be common years of solar time, we find 87 years still wanting to arrive at the close of the six symbolical days of labor, and consequently we are too remote from the period of the Millennium to have any thing either to hope or fear personally from its approach. But if we advert to that mode of calculation universally adopted, both by Daniel and St. John in their prophecies; where not only a day is taken for a year, but a month invariably made to contain 30 such days, and 42 months to comprehend 1260 such days, and these 1260 days to form exactly three years and a half, and therefore every such year to consist of 360 such days. We may very well adopt this method of computation in our endeavors to explain any prophetic chronology, and may very fairly call those *Divine years*, by which, as Mr. Brothers expresses it, "*God fulfils his recorded judgments*." Now admitting the common solar year to consist of 365 days, 5 hours, 48 minutes, 54 $\frac{1}{2}$ seconds, and multiplying 5913 years into quarters of seconds, we shall

find, on dividing this quotient by 360, a produce amounting to 5999 such divine years and a fraction; which fraction, deducted from the sum total of one year, leaves a deficiency, at the end of the year of our Lord 1794, equal to 322 days 6 hours 40 minutes 23 $\frac{1}{4}$ seconds, being so much wanting, at the opening of the present year, to the full completion of 6000 *divine* or *prophetic* years: and shewing that the Millennium will commence, on the 19th of November next, at or about sun-rise, in the latitude of Jerusalem.

If this calculation be true, it follows that the time during which "the Saints shall live and reign with Christ," which according to St. John, in Rev. chap. xx. ver. 4. is *one thousand years*, must be in fact 360,000 years. So that the Millennium will bear the same analogical proportion to the previous duration of the world as that very previous duration itself hold to the six original days of the creation.

NATHANIEL BRASSEY HALLED.

Pall Mall, March 22, 1795.

S H O R T R E P L Y

TO SOME OF THE ASSERTIONS IN

DR. HORNE'S PAMPHLET,

ENTITLED,

“SOUND ARGUMENT, DICTATED
BY COMMON SENSE.”

I HAVE endeavored to peruse, without prejudice, every thing that has been written in answer to, or rather against my book: and if I had in any of the publications met with a single paragraph worthy of an answer, it should have been answered. The self-sufficient and abusive Dr. Horne of Oxford, has not one word of truth, or argument, or common sense, in his whole pamphlet; nor would it have misbecome a Doctor of Divinity who, by his own pen, confesses he can neither understand Greek, nor read the Gospel in English—to have endeavoured at least to give his jargon something, if possible, of the *Gentleman*. That he does not understand Greek, is clear from his doubting whether the Holy Ghost appeared in *shape of a dove*, when St. Luke expressly says, Σοματικῶ εἰδεὶ ὄσει περὶστερας, (*in a bodily shape, like a dove*) and that he cannot read, or has not read, even the first chapter of St. Matthew, must be evident to those who perceive him denying that Christ had *Br others*; and who shall, at the same time, have observed that

the Evangelist, writing after Christ's death and resurrection, calls him, in the last verse of his first chapter, his mother's *first born son*, ergo, *she must have had a second at least*. If the old miserable exposition of Daniel's four beasts, which I knew before he took up his pen about as well as Doctor Horne, can by any reasonable person (after mature deliberation) be deemed better than that furnished by Mr. Brothers—be it so—opinion is free—but I decline being of the party. And as for the phrase of *selling my soul*, which seems to have given such alarm, and furnished so much matter for false wit, I now think that every man who enters into Parliament with any personal view whatever, and not wholly and exclusively for the service of his country, must be deemed *bona fide* to have sold his soul—let him be of what party he will; and also that every man who joins any party to vote on all occasions for the purpose of promoting or supporting the party at all events, is perpetually guilty of the same act of *selling his soul*. I deny having ever sold my soul in any other manner than this—and if any one think or say otherwise, on him be the *onus probandi*.

I take this opportunity of renewing my expressions of perfect conviction in the prophecies and mission of Mr. Brothers, and my increasing reliance (founded on hourly experience) on the completion of every one of his predictions.

NATHANIEL BRASSEY HALHED.

Pall Mall,

March 11, 1795.

THE anonymous Author of a pamphlet, intitled, "*The Age of Credulity*," was so obliging as to send the book yesterday to me: with an opinion, I presume, that I should find its arguments incontrovertible, and the positions I have assumed in my own publication totally untenable. I should be sorry to interrupt the gentleman's triumph by any unseasonable severity, and I am utterly averse to all argument for argument's sake.

I shall, therefore, only beg him to take in good part the few hints which I here hastily throw out for his consideration.

If he had turned to Cruden's Concordance, article "Wing," he would have found (4th signification) "it is put for the sails of a ship," Isaiah xviii. 1. "*Who to the land shadowing with wings;*" meaning Egypt, which abounded with ships, "whose *sails* were like *wings* that shadow the sea."

So much for his pithy objection in the 15th page. The grand *cheval de bataille* of all my doughty opponents has been Daniel's vision, as explained by certain former clear sighted expositors, to mean four successive monarchies; viz. Babylonian, Mede-Persian, Grecian, and Roman, —I have been so battered and annoyed with this ridiculous phantom, that I shall here demolish it altogether, at once, for the peace of the public, as well as my own.

Daniel saw this vision after Nebuchadnezzar was dead, as it is evident from the first verse of the seventh chapter. After this, what does my anonymous author think of the supposition mentioned in his 14th page? The four beasts meant monarchs, and not *monarchies*. See the 12th verse. "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The *life of a dominion* I can conceive to be a poetical phrase, and admit its propriety; but to take away the dominion from a dominion, and yet prolong the life of that dominion, is too much even for me, with all my credulity, to comprehend.

Daniel saw this vision in the first year of the reign of Belshazzar, the very last king of Babylon, who lost his life at the same moment with his dominion, and therefore his life certainly was not prolonged for a *season* nor a *time*. And in the 17th verse of this same seventh chapter, the angel tells Daniel,—"These great beasts, which are four, are four kings, which shall arise out of the earth,"—*shall* arise—in the future tense: not one of whom is already risen—and *kings*, not *kingdoms*. From this verse, nothing can be more undoubtable, than that the king or kingdom of Babylon is totally out of the question; and therefore the other three monarchies, in the common interpretation, all necessarily fall to the ground as resting on this base. I hope I shall never hear them mentioned again. My author hampers himself again in his 21st page, on the similitude and dissimilitude between the fourth beast of Daniel and the eagle of Edras. If he will cavil at nothing, or every thing, let him. But if he choose

to read and think ingenuously for himself, he might find, that Daniel omits in his fourth beast, as in the other three, to make any mention of the rise or splendor, or even existence of *monarchies*: His beasts are mere personages, and his fourth the Emperor of Germany; substitute for, and standing avowedly and ostentatiously in the place of the ancient emperors of Rome. Eldras delineates the monarchy or kingdom itself, of which he expressly says, in the 12th chapter and 12th verse of the second book, that the Lord told him this kingdom "*was not expounded unto his brother Daniel,*" and therefore it was now explained to him. Eldras saw the whole history in detail, and even what would come to pass after the death of the present Emperor of Germany, the present Pope, and present King of Prussia, the three heads of his eagle: whereas Daniel only beheld the present Emperor and electors of the Germanic body, without a glimpse of the Antichrist or of the Pope.

By the *sale of souls*, pages 24 and 25, (for I am not writing a regular answer to a pamphlet, which is too insignificant to deserve one; but hastily running over a few of its capital errors) is meant a *conscious sale of an article known to be in one's own possession*. Those who purchase pardons and indulgencies of popes, are not in this predicament.

Of Mr. Brothers' *p. presumption, ignorance and artifice*, of which he is accused in the 27th, and subsequent pages, I shall take no notice: my author may compare his own pamphlet with the few remarks I have here thrown together, and sit in judgment on himself, on the same articles.

But I shall boldly and authoritatively retort

the charges of *falsehood*, in every one of the particulars by him enumerated, pages 33 and 34.

The first is, "the defeat of the Emperor's army in the Netherlands." It is *scandalous* to term a prediction *false*, because it is *not yet fulfilled*. I say also, the Emperor's army *will be* defeated in the Netherlands: and if there was no other predisposing cause for this defeat, an attempt to raise the siege of Luxembourg, now seriously invested, would suffice for the purpose: and I add, therefore, that he *will* acknowledge the French Republic, and *will* make peace with it.

Secondly, The Dutch *have acknowledged* the French Republic, and *are* making a hasty peace with it. Mr. Brothers never said it would happen without a conquest, or that they would treat on equal terms. For the completion of his prophecy, it is enough that they should have acted as *they are acting*.

Mr. Brothers *never said*, our army would be disbanded and sent home, *by the twenty-fifth of March*: our author, therefore, should not have incurred the risk of the retort discourteous, until our army was out of the possibility of being so treated at all. Nor did he ever assert that the Duke of York would be detained: he expressly says 'the general' of the English forces. That is now Count Walmoden: to-morrow it may be somebody else; but to do away all chance of verification, the army should be proved to have no general at all.

In these three little articles, wherein our anonymous author has attempted to fix an imputa-

tion of falsehood on Mr. Brothers, he has convicted himself "*presumption,—ignorance,—artifice—and falsehood*"; and here I leave him.

NATHANIEL BRASSEY HALHED.

Pall Mall, March 25, 1795.

LETTER, &c.

That Mr. BROTHERS in the year 1790 possessed (and it is thought by many that his faculties at present are as perfect as ever) the powers of reasoning correctly logical, and of expressing his thoughts in an easy and elegant diction, the following letter will unequivocally evince.

THURSDAY, Sept. 9, 1790.

TO PHILIP STEPHENS, Esq. Admiralty-Office,
SIR,

TO avoid the imputation of appearing troublesome, I waited considerable time after the half-pay was advertised, that a very just application, tho' I believe unprecedented, should not displease the Admiralty. Government is in my debt to a much greater amount than twelve months; and altho' I have not enjoyed any emolument, perquisite, or profit, from any business or employment whatever, the only reason advanced for detaining my property, is the want of being qualified every six months, by swearing the contents of a certificate as the result of my own pleasure and inclination, when an order of council commands me, and absolutely prohibits the payment until I do.

A voluntary act is an avowed freedom of choice, and under that denomination cannot, to swear justly, admit the influence of a compulsory order; but I am not allowed any choice, swear I must, and swear the oath I take is not enforced by order, compulsion, or necessity, but a voluntary act of my own, received with equal freedom as the air I breathe, as an indemnification for imposing an improper oath, I am obliged by the same rule to leave my signature duly attested by a magistrate as a record, certainly not of superior wisdom. To swear, then, agreeably to the prescribed form laid down by the privy council, is obvious to the plainest capacity a surreptitious oath, concealing its deformity under that mild appellation: for I hope no man is so far lost to all sense of virtue, as to prefer taking an idle oath of this kind, or any other description, when permitted an option, by the very word voluntarily, to decline it.

Instructed from my infancy to guard against falsehood, as the most poisonous evil that can possibly invade the human mind, and to court truth as the most beautiful of all moral virtues. I view an oath as the most awful and solemn appeal which a man can possibly make: the present judges say it should be administered with caution, and never repeated except when pressing necessity requires! for this reason, an oath before them is a public bond of true evidence; tear away the solemnity by habitual practice, the sacred barrier falls to the ground, and every man enters wild and lawless on the common of perjury.

It was the language of Mr. Pitt, in the House of Commons, (I ask pardon for the introduction

of his name) when a clause was offered for a certain bill late in the last session, recommending an annual oath, or thereabouts, as necessary for the better payment of that part of the revenue it went to describe, his answer was, such a multiplication of oaths tended to destroy every public principle, promote fraud and perjury, more than any immediate benefit to the Exchequer could possibly compensate to society. I lament, sentiments equally discerning and honorable do not adorn the heart of every man.

Having served under three commanders, not less amiable in private life than eminently conspicuous on the list of professional merit, their parental precepts, their example of rectitude and manners, remain still as an admonishing lesson of advice never to be departed from. To drink from a foul stream, in preference to a clear fountain, for no other reason than a multitude being constantly led by official persuasion to do so, without once deigning to examine the contaminated resource it flowed from, or, as a gentleman in the commission of the peace observed to me with evident marks of displeasure, what business have you to object against it, when others do it? would be treating every faculty with ingratitude, and manifest an open indifference for the good of knowledge.

I can pass by the oath: it is frequently done; the terms are low, safe, and practicably easy; for it is inconsistent with common sense to take a voluntary oath as an act of necessity: it is a bad doctrine that goes to obliterate the terror of iniquity by habitual repetition, and actually libels the propriety of justice; but to be forced in any manner, and swear to the contrary! or if the fraud

was discovered, I believe it would torture the invention of the most learned disquisitor to frame a prosecution for counterfeiting a forced, unjust, nominal, voluntary oath. To me, the evasion would be dishonourable, and amount to a crime of equal magnitude as embracing the evil I complain of.

Profane swearing, or any other description of idle oaths, as a passport to receive those wages the law, reason, and equity, does not allow the detention of, under any pretence, in the most uncivilized countries, is forcing a man privately by the most cruel of all tortures, to the commission of iniquity, without being able to advance even a plausible reason in its defence: for I observe, it is not for the prevention of fraud to the revenue, or to prevent that kind of emolument in future, which it goes back to discover, neither is it to prohibit an officer from wandering abroad, when liable to be called for at home, but for a purpose which may be guessed at—delicacy will not allow me to mention.

At any rate, as men of more liberal and independent characters now fill the departments of State, than at the period which gave birth to this curious order, the intention it was introduced for is now done away, consequently a continuance of it is entirely unnecessary: notwithstanding the remote period of its formation, those who advised it, were in some degree sensible that a public oath could not be imposed on any part of the community beyond the walls of the council chamber, unless specifically introduced and authorised by act of Parliament, or so great a people would never attempt to conceal the inebility of

a measure, and fritter away their own power, by retiring behind the specious form of 'this deponent voluntarily makes oath,' when an absolute order was in force to carry it into execution, or stop the payment of wages until it was obeyed.

If I am to be precluded from all use of my property, because I do not implicitly swear to error and contradiction, under the vain idea of compulsion being an ample shield against the disgrace of swearing improperly, and that the enormity would revert on those who imposed it, such language is beneath any man that had understanding to perceive, though not fortitude to oppose it; clothed with the benign hand of Providence with health and strength, necessity shall never compel me to look for it by any way dishonorable to myself or repugnant to the nicest laws of equity.

If it is true virtue animates the hero, and emulation is meritorious in the youth, if vice is ugly, and falsehood a deformity; as a senator, and a man of sense, the good of the navy, the benefit of your country, call on you to attempt the extirpation of a custom dishonorable to God, and reproachable to man.

I am, Sir with great respect,
Your very humble servant,

R. BROTHERS.

No. 5, Beaufort Buildings, Strand.

"Westminster, } " This deponent, A. B. Lieu-
To Wit. } " tenant in his Majesty's na-
" vy, voluntarily maketh oath,
" That he hath not received
" the benefit of any public

" employment, either at sea
" or on shore, between the
" 1st of July, 1789, and the
" 31st of December, 1790.
(Signed) " A. B."

Sworn this day of
17 before
O. P. Justice.

Admiralty Office, July 10, 1790.

S I R.

IN return to your three letters, dated 25th of May, 29th June, and the 8th instant*, on the subject of the oath required to be taken for the payment of your half-pay, and requesting for the reasons mentioned in your said letters, to be relieved therefrom, I am commanded, by my Lords Commissioners of the Admiralty, to acquaint you that the order of council for establishing half-pay requires the oath to be taken, and that their Lordships are not authorized to dispense with your not taking it.

I am, Sir,

Your very humble Servant.

PHILIP STEPHENS.

* 21st of April, 4th of May, omitted to acknowledge

M.

The following Paper, comes from a gentleman well known for his strenuous support of Mr. Brothers's Principles, and who is particularly mentioned by the Prophet in his Books in the warmest Terms of Gratitude and Esteem.

THE Prophecies and revealed knowledge communicated to the world by Richard Brothers, having generally attracted public notice, I think it my duty to state some of them as they have been already fulfilled, and let the world judge of them according to their own knowledge and belief. The truth of them ought to be carefully examined. That such a man will come there can be no doubt of and is expressly mentioned, Jerem. xxviii. 9. "The Prophet which prophesieth of PEACE, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

Richard Brothers prophesieth of universal peace, that shortly will be restored to all kingdoms upon earth.

Book II. page 103. Richard Brothers says, "Are you William Pitt, to whom I wrote in May and June, 1792, informing you of the consequences of this war to your country, when the war was not intended, and of the death of Louis the 16th, which was impossible to

The war ensued. On the 21st of Jan. 1793, the king of France was beheaded. This prophecy has been fulfilled.

prevent, it was recorded and could not be avoided

p. 93. By the same example, if the French army was to be defeated, even again & again, it should recover and conquer likewise.

p. 124. At the time of my writing to the king of England, relative to the king of Prussia, I informed him, as I was commanded, of the certain failure of the combined armies of Prussia and Austria.

Page 98. The king of Prussia will acknowledge the French republic, and also make peace with it.

99. Russia will also quarrel with the Poles, and devour great numbers of them; Warsaw will be set on fire, and the government entirely changed.

The above has been too fully and too fatally fulfilled surely for anyone to deny. Prussia was not able to con-

On the 1st Oct. 1792, the Duke of Brunswick retreated, after he had been expected at Paris in two or three days, but ever since the allied armies have retreated, and been beaten beyond any example in the annals of history; and few will now, I believe, assert that they can ever repenetrate France, and restore monarchy.

It is reported he has already made peace; if he has not, in all probability he soon will.

In the Leyden Gazette, Dec. 26, 1794, it says, in the accounts from Warsaw, "That the attack began at five o'clock in the morning, at nine the enemy was in possession of the place — Five thousand Poles were slain in the assault, the remaining 5000 were taken priso-

quer the Poles, but Russia, the destined power, soon conquered them.

ners or dispersed. After this was over, and every thing appeared to be quiet, ten hours after all resistance had ceased, about nine o'clock at night, they set fire to the town, and began to butcher the inhabitants. The sick and wounded perished in the flames:—the rest, old men, women & children, perished by the sword. Nine thousand persons, of every age and of both sexes, are computed to have fallen in the massacre, and the whole of the suburb, except a few scattering houses, was reduced to ashes."

100. The Spanish monarchy will cease by this war, and the Stadtholdership of Holland will be cut off close to the ground, according to the visions of God to me in 1792, and which I communicated at that time, by his sacred commands, to the King and Queen of England.

Holland is entirely conquered, & the Stadtholder is now in this country.

On the 27th of June 1792, I wrote to the French ambassador, then in London, by command of the Lord God, acquainting him with the future lots of the French islands, and likewise the fall of the English.

Page 154. After this I was in a vision in the month of January 1792, and was carried away by the Spirit of God to Sweden, &c. The King of Sweden is delivered over for death, and that is the very man that will shoot him.

155. And when you write hereafter of other things in this country you will be called an impostor, a fool, and a liar.

When I see this it will make me angry; I'll then begin to kill the people, and I shall surely destroy this city.

Page 180. Oct. 26, 1794, the Lord God commands me to say to you, William Bryan, that you are appointed

The French islands have been conquered by the English, according to the former part of this prophecy. The latter part remains to be fulfilled.

The king of Sweden was shot at a masquerade, March 10, and died March 29, 1792.

Richard Brothers was taken up by government March 4, 1795; that he has been reckoned an impostor by many, the world itself must allow.

Mr. Hahed published his testimony January 29, 1795.

Mr. Bryan published his testimony Feb. 10, 1795.

